

read prayers and Scriptures ; his wife and daughter sang superbly, and he talked earnestly. It was an impressive and profitable hour.

With the death of Manuel Aguas the movement assumed a new departure. The American and Foreign Christian Union abandoned the field. The Presbyterians, encouraged by Dr. Porteus, of Philadelphia, for many years a resident of Zacatecas, accepted the mission in Villa de Cos, in the State of Zacatecas, and sent their missionaries there in the fall of 1872. They have now flourishing missions at Toluca, Zacatecas, Vera Cruz, and in and around the city of Mexico. Rev. Mr. Hutchinson at the capital is very efficient and successful.

The Baptists flourish in Monterey under the supervision of the Rev. Mr. Westrup. A native preacher introduced their form of faith. The Congregationalists at Monterey and Guadalajara have already had precedence of all other missionary churches in the seal of martyrdom to which they have attained, in the brutal massacre of Rev. Mr. Stephens, by a mob incited by a Romish priest.

This martyr, John Luther Stephens, deserves especial mention. Born at Swansea, Wales, October 19, 1847, murdered in Ahualulco, March 2, 1874, he had barely passed his quarter of a century ere he captured this crown. His father, a sea-captain, was drowned at sea in 1850. His mother went to live in Petaluma, California. In 1866, when nineteen years of age, he joined the Congregational Church in that place. He spent nearly five years in study for the ministry, graduating in May, 1872. That fall he entered Mexico from the West. He staid at Guadalajara, doing valiant service with his colleague, Mr. Watkins, printing the Biblical and Roman Ten Commandments, and placarding them over the city, distributing Bibles, and holding meetings. Great was their boldness of speech toward their malignant enemies of the Roman Church. Several times they were threatened with assassination ; but their would-be murderers were baffled. Mr. Stephens visited Ahualulco in the fall of '73, sixty miles from Guadalajara. Here he had great prosperity, though also great peril. One attempt was made to shoot him, but the man was prevented. At last they succeeded.

This is the story as told by Mr. Watkins, his colleague, and printed in the *Missionary Herald* :

"For three months he labored with success far beyond our most sanguine expectations, winning many souls to the truth as it is in Jesus. He had gained, through his labor of love, the favor of the majority of the people of Ahualulco. This grand success infuriated the cura, and the day before Mr. Stephens's death he preached a most exciting sermon to the numerous Indians who had gathered there, from the various ranchos and pueblos near by, in which he said, '*It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please.*' And on March 2, at one o'clock in the morning, a mob of over two hundred men, armed with muskets, axes, clubs, and swords, approached the house where Mr. Stephens lived, crying, 'Long live the religion !' 'Long live the Señor Cura !' 'Death to the Protestants !'

"The house which dear Stephens occupied was fronting the public plaza, and on the opposite side of the plaza were a few soldiers, acting as guard to the prison and to the town, from whom he expected protection. But we have learned that these soldiers, instead of giving him protection, aided the enemy to carry out their evil design of murder and robbery. As soon as Mr. Stephens and the two brethren that were with him saw that the mob was fast breaking down the front door they entered an open square, which was in the centre of the house. From this square, Mr. Stephens and Andres, one of the brethren, made their way into the back yard, seeking there a place of shelter. Here they separated, Mr. Stephens taking a pair of stairs that led to a hay-loft, and Andres making his escape by climbing over the wall of the back yard and letting himself down among the ruins of an old house, from which he made his way, unseen by the mob, to the mountains.

"Mr. Stephens had been in the hay-loft but a few moments when the furious throng entered, and he, seeing in the crowd the soldiers alluded to, ran to meet them, thinking they had come to his help ; and when he cried out, 'Protect me ! Protect me !' they replied, 'They come ! They come !' and at the same time soldiers and others discharged their muskets and other fire-arms on our beloved brother, killing him instantly. One shot entered his eye, and several his breast, and as soon as the villains reached him they used their swords, cutting his head literally to pieces, and it is said, *taking the brains out with sticks.*

"Nor was it enough for these ferocious assassins to take his life away so inhumanly, and commit such barbarities on the dead body, but they afterward robbed his body of every article he had on, and the house of every thing he had in it. They took all his books and burned them in the public plaza. The small English Bible that was in the dear martyr's hand when he died shared the same

fate. And, lest the awful crime should fail to prove the utmost barbarity, they entered the church, and announced the deed well done by *ringing twice a merry peal of bells.*



JOHN L. STEPHENS.

"We are left to weep and mourn the loss of one so dearly beloved, but his tears have been all wiped away. Stephens, the protomartyr from among us, doubtless ere this has been welcomed by Stephen, the protomartyr from among the disciples of old, into the company of those who have laid down their lives for Christ's sake, and our brother now, with them, wears his crown in glory, the crown that belongeth to the martyr, a 'crown that fadeth not away.'

"It was an absolute impossibility to bring the body to Guadalajara, on account of the great heat and the insecurity of the roads, so it was secretly buried Monday night, by five of the brethren, in a place only known to them."

A letter from Mrs. Watkins narrates this incident:

"The theme upon which he dwelt for some time before his death was 'Sanctification,' as though in unconscious preparation for that life before him upon which he was so shortly to enter. During the last evening of his life he sang several times, in company with others who were present, in Spanish, 'I am traveling, yes, to heaven I am going.' Sooner by far than he expected did he enter the heavenly port, where he is enjoying the bliss prepared for him."

This is the favorite hymn, referred to previously, "Voy al cielo, soy peregrino" (page 93), and shows how wide-spread is that familiar melody, and how befitting it proved itself to be in this supreme moment.

The Church that slew him hailed his death with the same gladness that it did the like and larger massacre of Saint Bartholomew. A priest in the theological seminary of Guadalajara told his students that when Stephens was killed "the Church had one enemy, and the world one thief, the less;" and "would to God that the other one" (Watkins) "were destroyed." The local government arrested two priests and nine of the people, but all were liberated. It is as impossible to hang one yet, or to punish him in any shape, for murdering a Protestant. Mexico prevents, sometimes, these murders, but is powerless to punish those who may commit them. But their commission will yet be followed by punishment, and Mexico be redeemed from this horrible sin and crime.

The Methodist Episcopal Church South has initiated work in the capital, having secured the Chapel of San Andres, and is preparing missionaries for other sections. The Chapel of San Andres is in the rear of where the Church of St. Andrew stood, which church received the body of Maximilian, on its way to Europe, and where it lay in state. Juarez, consequently, leveled the splendid structure with the ground, and opened a street over the very spot where Maximilian lay.

The Episcopal Church, though not formally present, is the chief patron of the work of Rev. Dr. Riley, which is called the Church of Jesus, and in an indirect, if not direct, form will probably continue to support that organization. The Methodist Episcopal Church

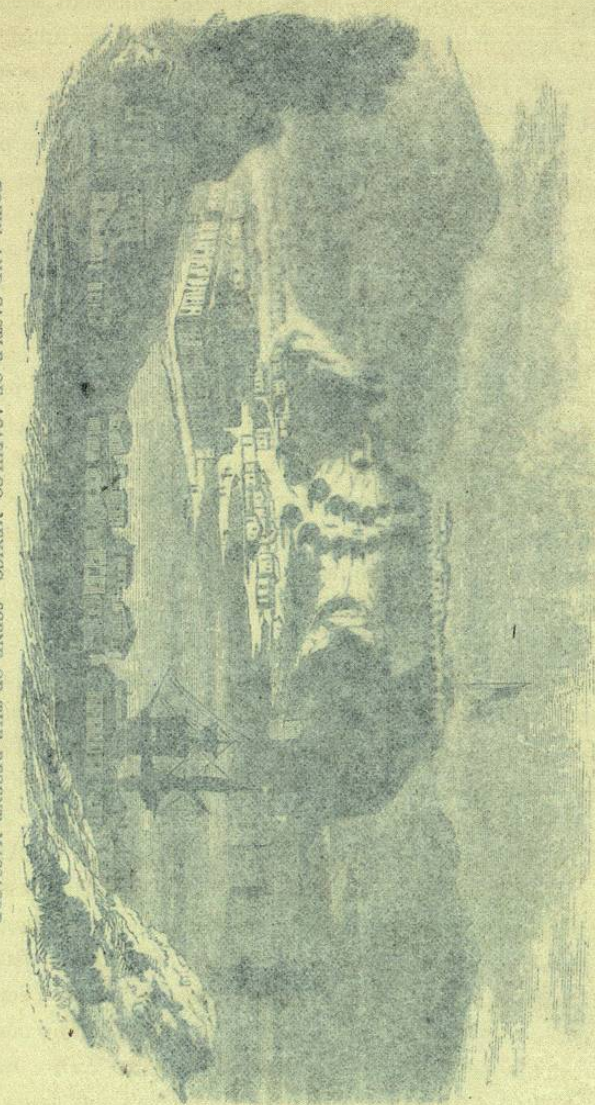
has flourishing missions at Orizaba, Cordova, Pachuca, Miraflores, and other places, and in the city itself, where it has four missions as well as its central quarters. So that from the seed-germ of Consul Black, fifty years ago, watered and replenished by the American war, and nurtured by the martyrs who suffered unto death not ten years ago, there has sprung already a goodly harvest, while promises of yet greater harvests beckon the Church to yet greater sacrifices. It is reported that sixty-nine churches are already organized and flourishing throughout that land. It is probable that this number is less than the facts will warrant.

The state, meanwhile, is progressing in the ideas of a proper distribution of the powers and prerogative of itself and its co-ordinate, the Church. Getting clear of the terrible tyranny that so long held it down, and striking blind blows at all ecclesiasticism, in its efforts to free itself, it is settling down calmly and strongly to a proper discrimination of its own functions. It has protected the new Church in many places from danger, and will not do less, but more, in that direction in the future, if need shall be.

Meantime, the enemy rages and rises at times into ferocity of hatred. At Toluca it assailed with riotous bands the little congregation, shouting "Death to the Protestants!"* At Tirajaen a gang set on fire the house of a family, while all were sleeping, and wounded the father severely with the sword. At Cuernervaca a Romanist stabbed one of the brethren with a poniard, and killed him. At Capulhuac they killed one and wounded three. At the capital, earlier in the movement, one was assassinated. At Aca-pulco a mob killed and wounded a dozen. It was suppressed by volleys discharged into its midst by the commandant of the place, which resulted in several deaths. Other persecutions have occurred, and may occur; for the country has hardly yet been penetrated, and the pagan, which is the village population, may rise fiercely on the teachers and preachers of a better faith. But rise and grow that faith will. The labors of Riley, the martyrdoms

* See Appendix D.

TOWN AND CASTLE OF ACAPULCO, MEXICO—SCENE OF THE RECENT MASSACRE.



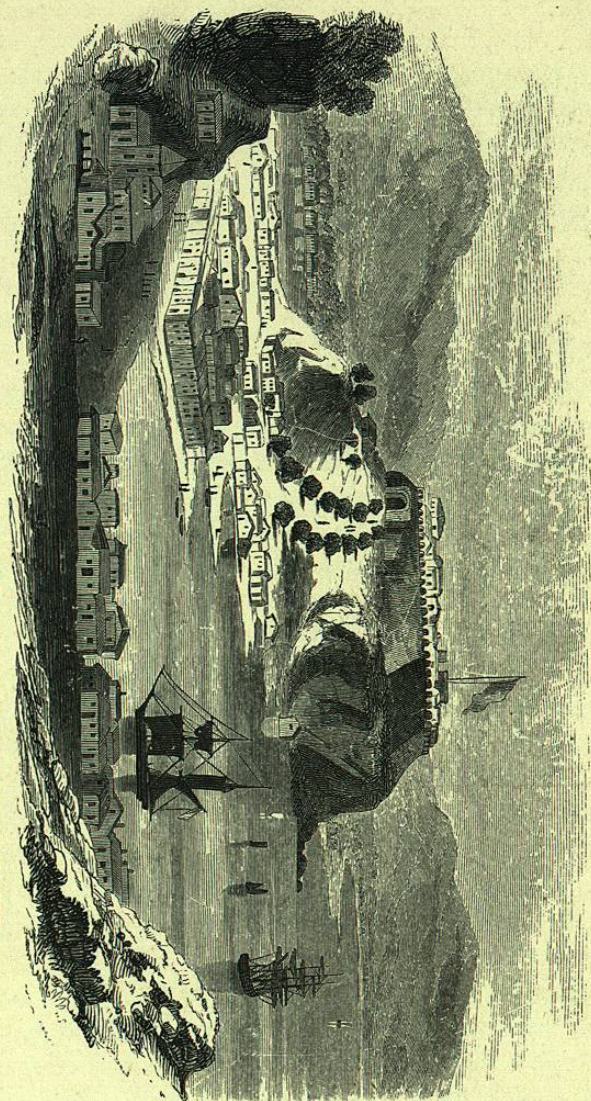
has flourishing missions at Orizaba, Cordova, Pachuca, Miraflores, and other places, and in the city itself, where it has four missions as well as its central quarters. So that from the seed-germ of Consul Black, fifty years ago, watered and replenished by the American war, and nurtured by the martyrs who suffered unto death not ten years ago, there has sprung already a goodly harvest, while promises of yet greater harvests beckon the Church to yet greater sacrifices. It is reported that sixty-nine churches are already organized and flourishing throughout that land. It is probable that this number is less than the facts will warrant.

The state, meanwhile, is progressing in the ideas of a proper distribution of the powers and prerogative of itself and its co-ordinate, the Church. Getting clear of the terrible tyranny that so long held it down, and striking blind blows at all ecclesiasticism, in its efforts to free itself, it is settling down calmly and strongly to a proper discrimination of its own functions. It has protected the new Church in many places from danger, and will not do less, but more, in that direction in the future, if need shall be.

Meantime, the enemy rages and rises at times into ferocity of hatred. At Toluca it assailed with riotous bands the little congregation, shouting "Death to the Protestants!"* At Tirajaen a gang set on fire the house of a family, while all were sleeping, and wounded the father severely with the sword. At Cuernavaca a Romanist stabbed one of the brethren with a poniard, and killed him. At Capulhuac they killed one and wounded three. At the capital, earlier in the movement, one was assassinated. At Acapulco a mob killed and wounded a dozen. It was suppressed by volleys discharged into its midst by the commandant of the place, which resulted in several deaths. Other persecutions have occurred, and may occur; for the country has hardly yet been penetrated, and the pagan, which is the village population, may rise fiercely on the teachers and preachers of a better faith. But rise and grow that faith will. The labors of Riley, the martyrdoms

* See Appendix D.

TOWN AND CASTLE OF ACAPULCO, MEXICO—SCENE OF THE RECENT MASSACRE.



of Aguilar and Stephens, the heroism of Aguas, the vigor of the present workers, shall not be in vain. To-morrow shall be as this day, and much more abundant.

Another topic, touched upon in the beginning, deserves notice at the end. I had the privilege of going out in the same steamer with railroad managers, abode in the same hotel with them, and rode with them over the same paths. Success has attended efforts in that direction. Mr. Plumb, former secretary of legation, and a son, I believe, of a missionary, has succeeded in getting an agreement signed by the Government which insures a railroad to Leon and to Texas. He was not the representative of the party I was most conversant with; but it is with railroads as with Christian churches: it is not of so much importance who build them as that they be established. His bland manners, admirable tact, elegant bijou of a house, fine command of the language, and knowledge of men, with a constant perseverance that was not to be put by, secured him the precedence. Undoubtedly, the parties behind both leaders will be united in the prosecution of the gigantic enterprise. Railroads and religion have an affinity. They come from the same land, and for the elevation of the people. Together they will develop and regenerate the nation.

A correction may find place here. Reading, since these pages were written, the interesting work of Judge Wilson, I find a suggestion there, which I am inclined to adopt. It is that the Pyramid of Cholula is natural, and not artificial. He explains the adobe stratifications that were noted, as buttresses to preserve the road. There is some plausibility in this; but only a thorough research can verify it. Nor does this prove the other pyramids near the city to be natural. His views as to Cortez and his conquest I do not support. It is, therefore, with pleasure that I admit this suggestion.

I have carefully abstained from giving any information that I had to learn from books. All such information is better found in its own place. I have not told you the number of the states, their names, their boundaries, their populations, their trade, or any thing belonging to that valuable department of Mexican knowledge. I

could have easily written out from books the facts that Mexico has 9,176,082 inhabitants, not one more, nor less; that it is as densely populated as the "United States of the North;" that it is made up of twenty-three states, one territory, and one district, whose names I could write in, but you would not know any more than now. All this and more you will find in cyclopædias and gazetteers, and chiefly in a coming guide-book which has never yet been gotten up, but which I learned that an enterprising gentleman was engaged in. I have not discussed the various tribes and tongues of the Indians. That has been done, and is being done, by expert and accomplished hands.

I should also add, that I know of no previous itinerary of the tour from Mexico to Matamoras, a French brief military journal to Saltillo being all I have seen. This part of the journey, therefore, is entirely without any aid from other sources than my own eyes. The rest has been once and again spread before us on other canvas. Yet a new picture of an old, familiar landscape may convey new and agreeable impressions. May this have that fortune.

The work is done. It remains but to thank the many friends who have aided in putting it into this comely shape. Mr. Kilburn, of the firm of Kilburn Brothers, Littleton, New Hampshire, whom I met in the capital, has kindly allowed the use of many of his superb photographs. Messrs. Skilton, Butler, Riley, and others have aided with their superior knowledge. The secretaries of the several missionary boards operating here have kindly supplied me with the data at their command. How patiently the compositors and proof-readers, and that chief, unknown of men, who superintends them, have gone through the obscure manuscript, and brought it forth in comeliness, only they and the writer know. They, at least, shall be gratefully remembered. To all, thanks. Not the least to you, brother reader, for having accompanied me thus far on this long journey. May you break the icy monotony of our long winters by a visit to our Next-door Neighbor, and forget this story in the delights of your own experience. Hail and farewell!

*Itaoretica
bien corta
por cierto
de esta fal-
ta se resiente
la obra -*

APPENDIX A.

THE PROTEST IN LEON.

[Translated from the *Revista Universal*, Mexico, October 28, 1873.]

"*Doctor and Master Don José Maria de Jesus Diez y Sollano, Bishop of Leon by the Grace of God, to our beloved Diocesans, Health and Peace in our Lord Jesus Christ:*

"Following the illustrious example of our Most Holy Father, Pius IX., who, full of sacerdotal firmness, in the midst of the most cruel enmities against the Church, incessantly raises his pontifical voice to admonish the faithful on each occasion as to the duties that are incumbent on them, and explicitly declares all the Catholic doctrines which it is their duty to follow, intimating what censures the Church would pass on any act contrary to said doctrines, according to the canons that were lately published in his allocution of the 25th of the past July; we, in the fulfillment of our episcopal duty, do not wish to criminate ourselves before God (before whose tribunal we have all to appear) by not raising our voice on the present occasion, when our faithful ones, seduced by the dread of humanity, protect a constitution and laws which involve many underhand heresies condemned by the Holy Church, and others nominally condemned in the Encyclic *Quanta y Syllabus* of the same most high pontiff, Pius IX.

"We declare: That the protest which newly exists, and which is added to-day, the 25th of September, to the Constitution of 1857 by decree of the General Congress is unlawful, and those who protect it simply commit a mortal sin, and the crime of heresy, and those who comply with the feast of its externals will require absolution from the Holy Father.

"We equally declare: That for the same reason the Mexican Episcopate declared that he could not absolve those who had taken the oath of allegiance to the Laws of Reform, without previous retractation from the scandal and from the heretical propositions which are involved in this protest, and that no one who has protected it can be absolved sacramentally without previous retractation and reparation from the scandal, and from the form and manner of swearing to said laws.

"The Holy Apostolic Roman Catholic Church, following the footsteps of the